1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

and for a fourth offence, death by drowning. These at least were the allotted punishments, and, with the exception of the last, they were generally carried into effect in all cases of robbery of public property or of church goods. But in cases of private robbery the usual influences had their weight. Near relationship might sway the judges to a milder sentence; or a fair bribe, judiciously bestowed, might induce the chief Láma of the monastery of Hémis to interfere, by an appeal to the king's mercy, which it was unusual to refuse. A direct appeal could also be made to the king by the prisoner's relatives, on the presentation of an offering of four or five rupees, if the criminal was a poor man, or of fifty to a hundred rupees, if he was a rich man.

For *Adultery*, where the woman was the guilty party, the paramour, as in Europe, was fined according to his means, or received an equivalent corporal punishment, while the husband had the option of taking back the woman, if he chose to do so. Or if he did not wish to keep her, he could retain her dowry. When the husband was the guilty party, the wife could demand back her dowry.

Common disputes, involving blows and abuse, were settled at once by fines and stripes.

In doubtful cases, where the evidence was unsatisfactory, a decision was obtained either by casting lots, or by ordeal. In the latter case, the accused had either to draw a red-hot iron through his hand, or to take a stone out of a pot of boiling oil without injury. In Great Tibet both of these ordeals are practised; but the latter is rendered much more complicated and difficult by the immersion of two stones, one black and the other white,

the Lapchak leader receives from the Kashmir Durbar, a cash advance of 9,000 rupees, with which to buy goods, to take to Lhasa on account of the Durbar. No exact account is kept in regard to this money which is repaid in the following manner. On the return of the Mission from Lhása, the Lapchak leader has to give to the Kashmir Durbar 18,000 rupees worth of Lhasa (Chinese) brick tea. He probably gives tea to half or three quarters of that value, and divides the difference between himself and the State Accountants, who give him a receipt for 18,000 rupees worth of tea. The Mission is therefore, notwithstanding the exaction of free transport, a probable cause of pecuniary loss to the Kashmir State. In addition to this 9,000 rupees, the Lapchak leader receives a loan of 2,000 rupees from the Kashmir Durbar. On his return he has to repay this, with interest at 6 per cent. per annum. Complimentary letters are sent to, and received from, the leading men of Lhása, by hand of the Lapchak leader. The Wazir of Ladák, i.e., the local representative of the Kashmir State, sends to the grand Láma, ten diminutive bags of gold dust, which, at the present time, are worth about ten rupees each. This custom dates from a time anterior to the Dogra (Kashmir) conquest of Ladák. The last Lapchak Mission started in 1887.

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In addition to this triennial "Lapchak" sent from Leh to Lhása, a yearly trading mission, is sent from Lhása to Leh. For further information regarding it see under the heading "Chaba."

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[87]LEASE TO--kháng-hla nen (or zum) chés (to hire a house) zhing-ló-chhat la nen ches (to take land on lease for a certain number of years) SHas la nen ches (to take Land on lease in perpetuity, by paying down a lump sum at the time of executing the lease, and continuing to pay a small, often almost a nominal, sum, in each succeeding year). This is the general custom in Ladák, as people do not like to sell their land outright.

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LEATHER--kóa (of cow or ox, uncured) kóa ngieskhan (cured) ralpak (of goats, uncured) lukspak (of sheep, uncured) tángskee (of goats or sheep, cured) suruKH(the goats skin imported from India, dyed red, and used for making the upper part of the long boots called "cháruk") sakrey or SHal (the green coloured leather used in shoes of Indian pattern).

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tonkhan (as one who is a leper or notorious rascal). 000

[115]PAGAN--The Ladákis have no such a word in their vocabulary. 798
Buddhists are called "Nángpa" or "insiders", while those of other religions are called Hindoos, or, as the case may be, Mahomedans are called "Pheepa" or "outsiders", and atheists are called "Armendirnen".

[116]PARENT--ába (eldest father); ágoo (other fathers); ámá 601
(mother).

[117]PATRON--giápsten (friend); eedam or yeedam (patron saint 776
or tutelar divinity)--nearly every Ladáki has a "yeedam" of 572
his or her own selection.

[118]PAWN-BROKER--bundak or norrdak (money-lender); tshongpa 426
(merchant). The money-lenders and merchants are the pawn- 448
brokers of Ladák.

PELISSE--hlóGHor or hióGHor. Ladáki ladies, when in full dress, 291
nearly always wear a pelisse or cloak of scarlet and green 565
cloth, lined with white lambskin. A rich person ornaments the 301
cloak with heavy silver ornaments at throat, neck, and shoulders. Hlokpa is the goatskin cloak worn by the labouring classes, both men and women, to protect the back. But see "Cloak."

[119]PERAMBULATE TO--skora skor ches. The Ladakis, in so far 788
as they are addicted to religious observances, which is not a great deal, attach considerable importance to circum-ambulation, combined with prostrations, as a means of obtaining a forgiveness of their sins.

PERQUISITE--thoptáng signifies legal perquisite, such as the grain 675
given by [120] villagers at harvest time to the village black- 195
smiths or other village servants. The respectful word is "chhak rsten" or "zhoo rsten" signifying "offering" or "petition present"; phaksup signifies an "illegal perquisite," i.e., 662 ●
bribe.

[120]
PETTICOAT--SHamthap, the red petticoat worn by Lámas of both 792
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13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

the 25th of the tenth month till the 3rd of the eleventh month, eight lamas from Hemis have to come to read services for the stabilization of his throne. One cannot help thinking that these must have become slack in their devotions! At other times the gods of peace and war have to be propitiated by further reading. By the time all these ceremonies have been performed, there cannot be many days on which the lamas have not to be rewarded for services rendered, and—all on about Rs4,000 per annum.

Then he himself has his matins and evensong to read. Even before the family has risen he must get up and read his *chos*, and after they have retired he has to perform more ceremonies.

So pass the days of this monarch; little of interest occurs in his life, which is filled up with a monotonous round of senseless readings of holy books, which neither he, nor those who read, try to understand. The word " Ichabod " might indeed be written over the house of Namrgyal.

Although the Rajah of Stog, as he is termed, is the chief ruler in this country, there are other royalties of minor importance, thus the " King of Marshro " has but one village under his sway. His eldest son will rule in his stead one day, whilst the powers which decide in what bodies *Skushogs* reincarnate have fortunately discovered in his younger son, the new Bacola, the *Spitug Skushog*.

In Zankskar we have already met a King, who is also a *Skushog*, in fact, he is prouder of his priestly office than of his royal rank, and stranger still is the custom of that country, where the heir apparent to the throne is the second son and not the eldest, who becomes a proper lama.

Whilst we were in Padam, the capital of Zankskar, a poor old gentleman called on us in our tents with a few dried apricots and some candy sugar. After some time we found that he was the real scion of the royal house of Zankskar, but his ancestor had lost his crown by trying to oppose Zorowar,

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

● 662 the enemy of his country. This poor " pretender " had got himself into trouble for wishing to rebuild the monastery on the hillock near his house, for this harmless action was construed into a desire to rebuild the fort and oppose Kashmir.

So we have many heads entitled to wear the crown in Lesser Tibet, but any uneasiness they may experience is generally due, not to the cares of sovereignity, but to the lack of that which is necessary for its due display.